Our Times In Prophesy, No. 11.

BY JOHN CULP.

An explanation of prophetic events. Rev. 17 : 8-16.

While the Revelator was viewing the scenes in eighteen centuries, and even more, he seemed readily to understand the symbol of the dragon beast, and the beast of the sea, that came up out of the earth. All these powers were in order, first one to be brought down, then another to arise ; but the wonder was in all of these powers being united. This seemed to be a great mystery to the Revelator, (verse 7) and therefore the angel begins an explanation in the eighth verse, mentioning the great events of the latter times of this world, down even to the time when a war will be made with the Lamb by the ten horns and the beast, and the Lamb will overcome them, "for he is King of kings and Lord of lords."

Space will not permit us to quote these scriptures when we recapitulate with the angel our understanding of these events. The reader therefore will open the book and note the verse when we name it, and proceed with a simple reply to the same.

Verse 8. Yes, we have and understand how it was and is not and yet comes forth and is in existence. It was in power for the 1260 years previous to the Reformation, then from that time and forward it was seemingly out of power, when in the course of time, perhaps in our time it will again come forth. This will occur after the deadly wound is healed.

Verse 9. Yes, it seems to us, with the knowledge gathered through historical writers and modern expositors, that we can understand what the passage has reference to. That this modern woman which is to be judged will be vested with such authority and sway of influence over the whole earth like as the renowened seven-hilled city of Rome had, and that she, no doubt, will attempt to exercise her authority in severity in the same degree that she extends her peace and prosperity to the multitudes under her control.

The signification of this scripture in short, is, our modern combination of religious systems base their claims of authority, if not upon Rome itself, it will be of the same nature that our previous system of religion was based upon. That would make the nature of this latter claim, claim the right to dictate to the world what may and may not be both politically and religiously; in the mean-time however liberal religiously, in order to hold the power politically, unlike in this respect to our previous disposition which was liberal, politically, in order to hold the power religiously.

All these various dispositions make no difference in the application. The reader will perhaps grasp the idea when we say that the latter part of this verse has reference to the great current and drift of human sentiment, which already had its beginning before the birth of our Savior.

Let us make whatsoever disposition we will, you and I and everyone else must make such a disposition of these passages that will let the great and popular sentiment of our times come under the fourth kingdom. So long as it is not proven that the kingdom under the whole heaven is given to the people of the saints of the most high, this application must be made. When this is proven then efforts applying the popular currrent of human affairs to the fourth beast must cease and not before.

Verse 10. We also have views on this verse. The seven kings or the seven forms of government under which Rome was governed, and are usually enumerated as follows : 1, Kings ; 2, Consuls ; 3, Decemvirs ; 4, Dictators ; 5, Triumvers ; 6, Emperors ; 7, Exarchate of Ravenna. The five that were "fallen" were the five that had reigned before the Revelator wrote : The sixth form (the emperors) was in its reign : The seventh (Exarchate of Ravenna) reigned but a short time, and the Papacy would count for the eighth (verse 11) ; but it seems is very closely allied to the seventh as it reads "and is of the seven ;" therefore it is frequently denominated the seventh head as in Rev. 13 ; 13.

The following quotation from *Decline and Fall of the Roman Empire*, will fulfill the alliance of the seventh and eighth form as it is indicated in the prophecy.

"The sovereignty of the Exarchate melted away in the hands of the popes; they found in the archbishops of Ravenna a dangerous and domestic rival ; the nobles and the people disdained the yoke of a priest ; and in the disorder of the times they could only retain the memory of an ancient claim, which, in a more prosperous age they had reversed and realized."

Verse 12. All this has been expounded to us in No. 3, as being the ten divisions into which Rome has been divided.

These we understand reign as kings with the beasts, but for a short duration of time. Understand, this is *as kings*, not as political powers. Therefore we may, or rather are to understand that this purely political power (which however is designated hereafter in the language of kings of this world,) is to attend this corrupt religion all the way through time under the name of ten horns, until, according to Daniel, the kingdom under the whole heaven shall be given to the people of the saints of the most high.

Verse 13. We reply, this accords with the previous disposition of things ;—that the ten kingdoms gave their strength and power to the papacy, for 1260 years, then it received the deadly wound ; but that was not a fatal wound, but was healed again, when the beast with two horns like a lamb shall have performed its mission in causing "the earth and them that dwell therein to worship the first beast." Hence it still continues to be the beast with seven heads and ten horns.

Verse 14. By *these* we understand the political and religious powers combined, spoken of in verse 13; and this war with the Lamb is to be waged sometime in the future ; for such an event has never yet come to pass and could not while the ten horns and the beast and the woman are on good terms ; for this must occur when they are no more united with the woman, but after the woman has been destroyed by them, whom they have hated. Verse 16.

Verse 15. Here is a new explanation in order to assist us in the application. And it certainly is figurative of our times, for we have Protestantism, Romanism, Republicanism, Monarchism, Socialism, Mormonism and even Anarchism and Barbarism united by acknowledged temporal and spiritual interests the civilized world over, and those who are among us and are not voluntary united in sentiments with us are compelled by the powers that be, to recognize our Christian (?) government.

Verse 16. From this it seems that in the future these political powers are to hate these Christian powers and destroy them, as has been noted heretofore. This no doubt is the judgment of the woman spoken of in the first verse of this chapter.

Now let us note this carefully according to previous dispositions. Sometime in the future, (may be in our time but this we will try and determine hereafter) a certain political power will hate our religious powers and they will, according to the prophecy destroy our religious powers together with all the secular and political institutions that they may attempt to support. Then this former spiritual claim and disposition will in some form reappear upon the stage of action, but the surroundings of this world which they will have to reconstruct if they would have any system at all, will be in a dolefully dilapidated condition from which it will never be restored under mortal government. We arrive at these conclusions from Dan. 7 : 26, who, in speaking of this same beast, says, "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it to the end." Also Rev. 18, will lead us to the same conclusion.

These same remaining powers who will have ruined our present systems will make the war against the Lamb. Rev. 19 : 19.

Thoughts of Jesus.

The ministration of Christ our Savior ratified all that is good in the law of Moses and the Prophetic dispensation, and thereby has left for us a perfect code of precepts, which, when followed and obeyed, will lead the honest seeker after righteousness to liberty, holiness, life, and love divine. Christ held up to a corrupt and sinful world a banner of purity as the only guide to happiness here and hereafter. He opened the way whereby all mankind may become heirs of the Throne of grace and receive a crown of everlasting life.

He introduced to his disciples the great Jehovah as "our Father who art in heaven." He blended all mankind together in a common unity, and was not ashamed to call his humble followers, brethren ; and by his triumph over sin and death he placed the resurrection : immortality and inheritance of the saints, as fixed stars in the spiritual heavens, and the glad tidings of atonement has, for more than eighteen hundred years, hung over a wicked world as a light to guide the honest-hearted seeker after righteousness, and the sin-tossed wanderers, weary and heavy laden, to the fold of the great Shepherd and Bishop. There they may be washed, purified and justified through the name of Jesus Christ, and by the spirit of God.

We trust that all those who have named the name of Jesus and have cast their lot with the Brethren church have Christ, and are found in him, and are drinking deep at the fountain of truth. May their souls be filled and satisfied with the redeeming love of Jesus Christ.

D. B. S.

Huntington German Baptist and Brethren Church Case.

I have been asked to explain the church property *case* by quite a number. The Conservative brethren acting upon the advice of a prominent Elder from Ohio, refused us our rights to the use of said house. Then H. S. Sprinkle and C. Henline took the liberty to circulate a petition, getting a large majority, favoring us with the use of said house and as a reward for their labor in that direction, were disfellowshiped, for as they thought, working against the church. It was then appealed to the "powers that be," and compromised as you will see, by giving us more than we at first demanded.

I submit the results in the case by an exact copy from the Court record which, though lengthy, I trust our patient and efficient editor will give as near in the original as in his judgment the case requires.

Brethren pray for us that the *malace*, *envy* and *ill-will*, that usually grow out of church difficulties of this kind. May be speedily shadowed by the Olive Branch of *Love* and *Peace*.

Yours in Hope.

Huntington, Ind. R. F. BINKLEY.

DOCUMENT.

Cornelius Henline, Henry Sprinkle, John Oliver, Reuben Binkley, George Smith and Simon Bonebrake.

Vs.

The German Baptist church, of Huntington District. Phineas Henline, John Brenizer and Henry K. Kitch :—Comes the parties by their Attorney and now by agreement on file the following decree is to be rendered in accordance with said agreement which reads in the words and figures following, towit :—By agreement of parties the following decree is to be entered :

2. That the title to the land and church property towit :—Commencing at the south-east corner of the south east quarter of section nineteen * * * * * *. To be held and belong jointly to the trustees of the German Baptist church, of Huntington District, and the Brethren church of Bracken Central Congregation. Control of repairs and improvements to be in the German Baptist church. But the Brethren may make any needful repairs at their own expense. The time of each month to be divided equally one-half to each. But the German Baptist church trustees to have the first choice of time. When any repairs are necessary each party to bear one half of the expense of the same. Each party to furnish their own fuel and light. The Division herein mentioned is to include all of the furniture and fixtures including dishes, &c., &c. And the replenishing and repairs to include the same. The German Baptist church to take the 1st and 3rd Sabbath of each month.

3. It is further agreed that all Orthodox societies of Christians shall have the right to hold religious services in said church, when either of the parties are not occupying the same, said services to be limited to one day and not to be protracted. But should the "Old order Brethren" desire to hold services they are to have the preference to any society except the Brethren or German Baptist. The defendants herein are to pay the costs and charges up to Nov. 15th, 1886. The balance to be equally divided. In case of protracted meeting extending over Sunday which would belong to the German Baptist, then they to give way and allow the meeting to proceed and they to have the next Sabbath and likewise in case of protracted meeting on part of the German Baptist. A Commissioner herein to be appointed by the court to execute a deed to the trustees as herein specified.

COBB & WATKINS for Pl'ff's.

S. M. SAYLER Atty. for Defendants.

It is therefore ordered, adjudged and decreed by the court that said parties, plaintiff and defendants title to said real estate be and the same is hereby quieted in them in accordance with said agreement and on motion the court does now appoint S. M. Sayler a commissioner to convey said real estate in accordance with said agreement and said commissioner now reports a deed to said parties herein in accordance with the order of the court which is approved and confirmed by the Court and reads in the words and figures following towit.

The remainder of the document is only the completion of the deed, and as it is principally a repetition of the names and a description of the property, we do not print it, as it can be of no special interest to our readers. ED.

Never look at a man through a microscope.